

Nation

A scenic photograph of a riverbank. In the foreground, a sandy, light-colored shore curves along a dark river. Several tall, slender evergreen trees stand prominently on the bank, their green needles contrasting with the blue sky. The background shows more trees and a distant shoreline under a clear sky.

Scrapping
in the lumberyard

Crazy Horse rides Again

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(Eeyou Pimasiwin)



**SIXTH (6TH) ANNUAL
AUGUST 7, 8, 9, 2001
CHISASIBI, QUEBEC JAMES BAY**

**The Grand Council of the Crees (Eeyou Istchee) and
the Cree Nation of Chisasibi extend an invitation to the
6th Annual National Cree Nation Gathering.**

Chisasibi Traditional Pow-Wow to follow

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ARE YOU LISTENING?



There's a story I recently read. It goes something like this:

The company I worked for had an employee-suggestion competition; the entire staff was to submit entries that would save money for the firm.

The winner was a man in my department who suggested we post corporate memos on bulletin boards, instead of printing 200 individual copies for distribution. He got a helium balloon with the company logo and one share of stock.

A memo announcing the prize went out to 200 people.

The employee suggestion box is an old idea, but more and more companies are using the employee suggestion scheme as an important part of the company. It is turning out to be a very useful tool, in many ways profiting the Fortune 500 companies enormously.

But, in the old-school style of Aristotelian thought, with rigid hierarchical chains of command, and where workers were supposed to work within specific constraints, the suggestion box was an afterthought as seen in the above example.

Within most negotiated Agreements (the new improved government approved modern day name for a treaty) there was always a smug and retrospectively facile repudiation of ethnocentrism in the creation of old-school style holding companies to manage Cree money, complete with the chains of command and the addition of non-Native board members to make sure Crees were doing it right. The creation of these holding companies showed a distinct lack of cross-cultural sensitivity, despite claims to the contrary.

by Will Nicholls

In all, we have to look the cultural implications of the symptomatic placement of these bureaucracies within the Cree ethos. In other words what effect will they have on us?

I was almost, but not quite, amused and bemused to hear one Cree talleyman complain about a consultation process. He said that they didn't come in to hear what people thought but rather to present the plan, tell them they would probably get little or no compensation, and then left.

Thus, at first look it would seem that the bureaucracies or bureaucrats are in competition with the Cree cultural ethos, or way of life, and are merely a part of the Westernization and hence assimilation of Crees. When these systems were first set up it was done with little knowledge or input by the Crees. Without an appropriate educational background how can one hope to argue in a logical and coherent manner (that the non-Native negotiators would understand) about the alternatives or why something was bad for the Cree ethos? Basically, it was left to the non-Native lawyers and consultants to explain things to Crees.

The questions of integration and perhaps subjugation of these Cree companies into a form more in keeping with Cree ethos and ways of life should have been and should be a priority. Perhaps this is something that could be looked at during the GCCEI/CRA Board Annual General Assembly this year, because if we cannot take control and mold our bureaucracies to Cree patterns, instead of the Aristotelian or Western models, then what hope do we really have for a Cree form of self-government? Now the question is "is anybody listening?"

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ON THE COVER

Nemaska
Photographer: Neil Diamond
Cover Design: Annete Wabie

Weathering Out The Weather

I'm not sure how many people like to watch the Weather Network, but I watch it religiously, making sure that I have the next 3 days forecast down pat, so that I may add a few more details to our daily debates and enabling me to have the last word on whether it will snow or rain. The people in Osoyoos B.C. have it bad today, with a record-breaking temperature of 35.9 degrees Celsius. The unrelenting heat and sun for the last month or so up north leave me with two alarming thoughts.

1. The Russians have been using their ionosphere displacer to move nice weather closer to Siberia in order to increase the number of farming days to feed their starving masses, thus inadvertently changing the path of the jet stream in North America and wreaking havoc on the normal weather patterns, and,

2. Thongs will become THE apparel in the North, surpassing the South Americans' capacity to produce more of the ever-popular disco heart stopper.

Since I doubt any of the latter assumptions to be true I can only dredge up crazy weather stories from way back when nice weather was considered to be an unnatural phenomena. For example, the year I was born, which many still consider to be the hottest time of the last century, the good people of Fort George had to contend with a late ice breakup and consequently the flooding of the entire island. Transportation was limited to paddling around from house to sub-merged house while a small band of men tried in vain to dynamite a massive ice dam at the mouth of the river.

In more modern times, work at the infamous James Bay project came to a halt when the mercury hit 116F and workers

actually went insane from the heat. A fire spread quickly and forced the evacuation of the 15,000 men, leading to a work stoppage of a week which, in pre-inflationary dollars, was worth about half a billion dollars in delays. Nevertheless, they still built those damn dams. If it ain't fire, it's water.

On a heavier note, the famous writers and photographer of the Nation will be in your community soon, starting with Whapmagoostui. It just so happens that the Council Board of the Cree Regional Authority and Grand Council of the Crees will be in town at the same time (no tear gas please). With this type of oil and water mixture of personalities, I'm sure many interesting stories are just waiting to unfold for avid Nation readers across the country to lap up. Will Will finally get into political trouble and ruin his chance of ever becoming grand chief? Will Neil resort to plastic surgery some day to maintain his good looks in order to consistently score chicks without ever lifting a finger and just by saying, "Excuse me...miss?" (his favorite pickup line). Will the one and only ever be recognized and have to change his name to the only one? Stranger things have happened.

Back to the weather, I guess we'll soon have to do it like they do on the weather channel, some high, some low. One day, just recently, an excited person ran into my office and told me to quickly go outside and see something amazing. I ran out just in time to see a single cloud in the sky rapidly form and then dissipate. Damn, I thought, no rain tonight. Another beautiful day in the north and I can't help but smile back at those lamenting Newfies and their twenty two feet of snowfall and say "nice day, isn't it?"

From the rapidly melting North, I remain, the one and only.

The Nation is published every two weeks

by Beesum Communications

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THANKS TO:

Air Creebec, The Trees

PRINTED BY QUEBECOR

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PUBLICATION MAIL #0584584

ISSN #1206-2642



THE NATION IS A MEMBER OF:

THE JAMES BAY CREE COMMUNICATIONS SOCIETY,
CIRCLE OF ABORIGINAL CONTROLLED PUBLISHERS,
CANADIAN MAGAZINE PUBLISHERS ASSN.,
QUEBEC COMMUNITY NEWSPAPER ASSN.,
CANADIAN COMMUNITY NEWSPAPERS' ASSN.
LES HEBDOS SELECT DU QUÉBEC

WHERE TO REACH US:

POSTMASTER:

5505 ST-LAURENT, #3018

MONTREAL, QC., H2T 1S6

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SUBSCRIPTIONS

INDIVIDUALS & INSTITUTIONS: \$45

ABROAD: INDIVIDUALS: \$70 U.S.

ABROAD: INSTITUTIONS: \$85 U.S.

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Nation

REFORMS TO EMPLOYMENT INSURANCE

It was a mistake to take such a short time to make a new Aboriginal strategy for Human Resources Development Canada (HRDC) says Gil Terrance, coordinator of the Chiefs Committee on Human resources Development Agreements. It's a mistake that Terrance doesn't want to see First Nations make again. He says the new strategy is more pro-active and will be developed by First Nations themselves. "We want to take it to the government and say this is what we would like," said Terrance. He says that the attempt to do this before showed Native people that a year of planning wasn't enough. "The old strategy, the allocation model was rammed down our throats in the past year. There was some consultation but no approval of it. There was less than six months to go through it with everyone. There was confusion, apprehension and anxiety. In the absence of anything else that was developed the minister was given that model, like it or not. We realized we waited too long," said Terrance. It's something that the AFN is trying to make sure isn't going to happen again if they can help it.

What they are looking at are issues about allocation of HRDC dollars for First Nations. "It's the First Nations perspective that they should be singled out among the Aboriginal groups. We should meet and talk about specific First Nations problems rather than Inuit or Metis problems," said Terrance. According to Terrance First Nations are over 2/3 of the Canadian Aboriginal population and "that's why we want our own strategy," he said.

The issues on the table are the allocation model, employment insurance reform, child care, youth dollars, disability dollars and development of a new agreement template that's more flexible than the current one. Terrance says the current one is too restrictive.

Terrance says large Aboriginal populations have no problems in negotiating and administering resources but "the problem is with the smaller First Nations who have a population of 250 or so. They don't have the political clout, population base or the administrative ability to negotiate." This is why there is a need for different and flexible templates to fit the different situations and population sizes. "We don't need or want a blanket agreement that would cover everyone. The government would like a one-shot deal because it would be easier to administer



from their end," said Terrance.

Year after year there are more employment dollars dropped into First Nations funding but Terrance sees this as a problem because you have to have worked in the past to access these dollars and there is a growing youth population coming out of schools. "This segment of our people is at its peak and we're at a loss as to what to do." We've read about the \$14 billion surplus in EI and the government doesn't know what to do with it. It's a perfect marriage between the youth and those dollars."

"We're trying to reform EI so the criteria is that if you're 16-35 and you've gone through school you have an opportunity to access those dollars. Apprenticeship or mentoring programs can give them experience in the job market. It's like a loan. The surplus EI dollars would fund them and then after three years, when they get a job, they will begin paying back into the fund so it's an investment," said Terrance.

It can't be done for just Aboriginal people, it has to be done for low-income Canadians, Canadians in remote areas, areas of the country that are economically disadvantaged according to Terrance.

"My message to all those Canadians will be, do you want a better life for your children? I know they do because I do," said Terrance.

Most of the conference participants say more is needed, such as an economic base and revenue sharing in order to develop economies capable of sustaining jobs for people.

by Will Nicholls

NEWS

You can lead a Crazy Horse to water but.....

by Neil Diamond

Ancestors of the great Sioux warrior Crazy Horse have won a major battle in their war against an American brewery.

John W. Stroh III, of the Stroh Brewing Company (which brews Crazy Horse Malt Liquor), agreed to settle part of the lawsuit with 63-year-old Seth Big Crow, a descendant of Crazy Horse and administrator of his estate. As part of the settlement Big Crow received 32 Pendleton blankets, 32 braids of sweet grass, 32 tobacco twists and Seven thoroughbred race horses.

Stroh also made a public apology and a peace offering at Sinte Gleska University on the Rosebud Sioux Reservation.

Big Crow has stated that the lawsuit wasn't about getting money but getting the name of the Sioux Warrior off the bottle of liquor. "This is a victory for all Native Americans," said Seth Big Crow. "Time and again, we have asked them to stop using the name of our grandfather, but they chose to ignore us. Italian people rightly don't like to be associated with gangsters, and Indian people don't want our spiritual leaders wrongly associated with alcohol."

A statement released on the Crazy Horse estate Website said, "This is a historic victory in the battle to protect the name of Crazy Horse and the cultural property of all tribes. This settlement recognizes the important role of Tribal Customary Law in protecting indigenous Intellectual Property and sends a strong message that people cannot just take Indian cultural property and use it without permission."

Today, over one hundred products or businesses use the name Crazy Horse, including Liz Claiborne Inc., Doc Marten and an online casino. The malt liquor was sold in 32 states.

Crazy Horse won fame when he and his warriors defeated General George Custer's 7th Cavalry at the Battle of the Little Big horn on June 25, 1876. Several years ago, work on a gigantic statue of Crazy horse began in the Black Hills. Seth Big crow was there for the unveiling of the partially finished statue. Asked about how he felt at the ceremony, Big Crow joked, "I thought, oooh! what a big statue." Getting serious, he continued, "Those four guys up there (Mount Rushmore) have never been to the Black Hills, they don't belong up there."

Seth Big Crow's grandfather, Henry Big Crow, was the first cousin of Crazy Horse.

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IN THE MAILBOX

DEAR GRAND CHIEF

I am writing to you on a delicate issue that has caused suffering to many of our people, namely the residential school system our people have been put through. As you know, I have written on this issue in The Nation and a copy of my article is attached.

I am sure you understand the suffering the residential school system caused to our people and to each of our families. However I do not propose to review this with you since you are certainly familiar with this subject.

Rather, I am preoccupied with ensuring that our people obtain the proper information and advice in regards to the numerous litigations and government proposals related to the residential school system. Indeed, myself and many other Crees I know have been solicited by lawyers from Ontario. I also have heard that the federal government is proposing compensation for residential school victims.

In addition, I know that many Crees have attended residential schools in Quebec, such as La Tuque, and many have suffered physical and mental abuse in these institutions. All of us have been scarred by the attempt to assimilate us and to deny us our language and culture.

My question to you is where can we turn to for advice? Many have joined class actions in Ontario, but we do not fully understand what this means and what the implications are of joining such a suit. Many wish to know if we can benefit from any federal offers to settle the residential school claims. Others wish to know if there is anything that can be done in regards to the residential schools system in Quebec.

I am asking your assistance and that of the Grand Council in these matters. We need some professional help in sorting out the issues and making proper decisions in regard to all these matters. We do not want to be victims again.

I am therefore requesting that the Grand Council set up a residential schools task force to assist all James Bay Crees affected and to provide adequate advice on all these matters.

I am sure you understand my concerns and I hope you will be ready to respond favourably to my request.

Yours truly,
Paul Dixon
Survivor

U.S. Environmental Groups, First Nations Join Forces in Lumber Dispute

It's been said that one sometimes can't see the forest from the trees. In other words, it can be difficult to see the big picture. Of course, if all the trees are felled you will be left with an unobstructed view of nothing. Where the softwood lumber industry is concerned, the big picture extends much further than your own backyard. In a recent twist to the ongoing softwood lumber dispute between Canada and the United States, a coalition of U.S. environmental groups has banded with Canada's First Nations in a joint intervention of legal proceedings that have been brought against Canadian lumber producers by their American counterparts.

Softwood lumber trade, which involves nearly \$12 billion annually, is at the center of a long standing dispute between Canada and the U.S. Since the expiration of the Softwood Lumber Agreement on March 31, 2001, the U.S. timber industry has petitioned the Department of Commerce in an effort to end unfair pricing practices on the part of Canada. 80 percent of Canadian lumber is exported to our southern neighbours. Though one might think that First Nations and environmental organizations would have little in common with American lumber industry goals, that is in fact the case in this situation.

It turns out that treaty violations against the Quebec Cree constitute a form of subsidy to the timber industry. Susan Casey-Lefkowitz, of the Natural Resource Defence Council (NRDC), informed the Nation that, "the NRDC formally submitted these claims as a petition to the U.S. Commerce Department, because they are right now in the middle of trying to determine if there are subsidies that are countervailable under U.S. trade law, meaning that because of these subsidies trade is no longer free."

If this were indeed the case, the United States, under international trade law, would have the right to slap duties on softwood lumber entering the U.S. as a legal means of off-setting the subsidies. Under the Free Trade Agreement, trade has to be truly free. If subsidies are seen to apply to one of the trading partners, trade is no longer considered free and the agreement can be considered violated.

"Environment is a very important part of trade," says Lefkowitz. "When you have trade that



ignores things like violations of environmental laws, it's not going to truly be free trade and we think that this case absolutely proves that. You have to take environment and, in this case, First Nations and human rights issues into account when you're looking at trade policy."

Some of the subsidies that are considered unfair include a lack of enforcement of environmental law which exempts companies from the costs of compliance, and violation of First Nations treaty rights which then provides lumber companies with greater access to forest resources. The situation is one that allows for easier clear-cutting and magnifies the devastation on forests. The idea of First Nations and environmentalists being on the same side as the U.S. lumber industry might seem like an uneasy alliance, but all three sides have a common stake in this dispute - even though it might stem from different reasons.

Lefkowitz assures us that her group is "not against logging and not against trade, but we want logging to be done in a way that doesn't hurt the environment unnecessarily. We also want to make sure that citizens have a right to participate in these decisions about how the public lands are being used. That's especially applicable for the Cree, who are a nation that traditionally have had use of these lands for many years and actually have treaty agreements that specify how they're supposed to be participating in development decisions."

by Brian Zelnicker

MISTISSINI'S RECEPTION CENTRE

-BRIAN ZELNICKER-

It is a true sign of social progress when a community can care for its own. Though resources may be stretched to the limit, and the challenge may be great, the Cree recognize the importance of administering to the needs of the community where it truly counts - with the children. The children are the future and they require every break possible to help set them on a safe course through the sometimes murky seas of life. While a strong education system is being developed in an effort to properly equip the next generation to have a deeper understanding of Cree culture and the world as a whole, there will always be those who need a stronger influence to help them realize their potential. This is where cultural institutions such as the new Reception Center in Mistissini come in.

The Reception Center, which took about a year to be constructed, opened in March of this year, at an estimated cost of \$4 million. This well-constructed facility is considered state-of the art. Some of the services that are available at the center include an indoor sports area, an outdoor basketball and rollerblading court, a classroom, a small computer room with five computers, and a space for arts and crafts. The center, which deals exclusively with young offenders between the ages of 12 and 17, has a dozen staff members who work in shifts of three. "We're looking into how to address the matter of youth under 12," says Roger Petawabano, Director of Readaptation Services. These kids are now dealt with in group or foster homes.

"In the 1990's the Cree people started pushing to repatriate the youth from the centers down south, like Batshaw. A push for a center in a Native community came about," Petawabano told the Nation. "There were very few resources in the north." The Reception Center now provides a welcome alternative to having to send young Native offenders south to Val D'or and Montreal.

Though the center is a huge step in the right direction, there are still several kinks

Con't on page 9

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Con't from page 7

to be worked out. Some alterations have had to be made to the building due to security concerns, and the infrastructure is an ongoing matter of concern. "It's nice to have a building of this type, but, for me, a nice building doesn't make a center," Petawabano adds. "It's the resources and the structure within the building that count. That's what we're working on right now."

Petawabano sees the need for a bigger

operating budget, a concerted effort to define their services, and proper training and education for staff members. The positives, however, far outweigh the negatives. Troubled youth can now be cared for in familiar territory and closer to their families. Being able to provide services to Native children in a Native environment is definitely seen as a step in the right direction. The kids will now have access to instruction in an environment that can help foster a stronger sense of cultural identity.

Inuit Director Does The Can-Can at Cannes



**-Neil Diamond-
-Brian Zelknicker-**

Inuit film director Zacharias Kunuk, of Igloolik, Nunavut, received the Camera D'Or award at this year's Cannes Film Festival. Kunuk won the award for his film *Atanarjuat (The Fast Runner)*. *Atanarjuat* is the retelling of an Inuit legend of two brothers who take on an evil shaman. The film was shot in Igloolik, the hometown of Kunuk. The entire cast consisted of people from Igloolik, most of whom had never acted before.

Kunuk also gets \$60,000 in prize money as well as \$165,000 in advertising for the film's European release. The film was produced by Igloolik Isuma Productions, Canada's first Inuit production company. The Prix de la Camera D'or, recognizing the achievements of first time directors, was first presented in 1978. The winner that year was Robert M. Young for *Alambrista!* Other notable winners of the award have been, John Turturro for *Mac* (1992), Mira Nair for *Salaam Bombay* (1988), and Jim Jarmusch for *Stranger Than Paradise* (1984).

Kunuk barely had time to sip victory champagne before embarking on his next project - a film about his experiences in Cannes.

Kunuk, unaccustomed to the media hype that surrounds the Cannes festival, was overwhelmed by being at the center of attention. Reporters clamoured for interviews and photographers had their cameras at the ready - all looking to get quotes and photos from the upstart director.

Nunuk must have been pleased by his success at Cannes, but he was also heard to comment that he couldn't wait to return home to get some hunting and fishing in. It just goes to show you, you can take the man out of Igloolik, but you can't take Igloolik out of the man.

CBC



NEWS

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Sundance-Meeting your Ancestors



Gary McFarland & Laverne

I am writing this in the spirit of sharing and to request support for the Sundance held at the Rosebud Reservation, a place where I met with my ancestors.

When I was asked to write about the personal experience I had at the Black Pipe Grounds, I was happy to do it, but I found myself facing a dilemma. My heart became torn by the idea of writing about, and sharing this very private, sacred time. The difficulty for me was that it touches on the complex and controversial issues we Native people have to live with today. I'm referring to the situation of pan-Indian shamanism, plastic medicine people, romantic stereotypes and new age imitation. So, I questioned myself about what to share within the protocol of ceremonies and within my role of perpetuating this type of situation.

A couple of quotes came to me during the time I was thinking about what to write:

- "A proselytizing (converting) religion that seeks its survival via membership, by bringing in people that never had any connection through that religion, in order for that religion to survive, it must proselytize and it must attract members to it. Or one of the ways of attracting membership is with a great deal of pageantry, a great deal of extended symbol, a great deal of promise that symbols will reveal inner truth. This does not happen in tribal religions".

by Laverne Contois

- "The elders are very private about our religion and our spirituality. And it's my sense that those that know, don't say, and those that say, don't know. Some of the new age people that come in and have appropriated tribal spirituality have no clue, they're clueless about what this means to tribal elders."

Once I read the quotes my heart and mind came together. My intentions were clear. I am not out to convert or seek membership, but to live in the true sense of our spiritual way, to share my story and speak out for the needs of a community appealing to your supporting heart.

The Sundance was held in June, 2000 at the Danger Horse Memorial site on the Rosebud Reservation near Belvidere, South Dakota.

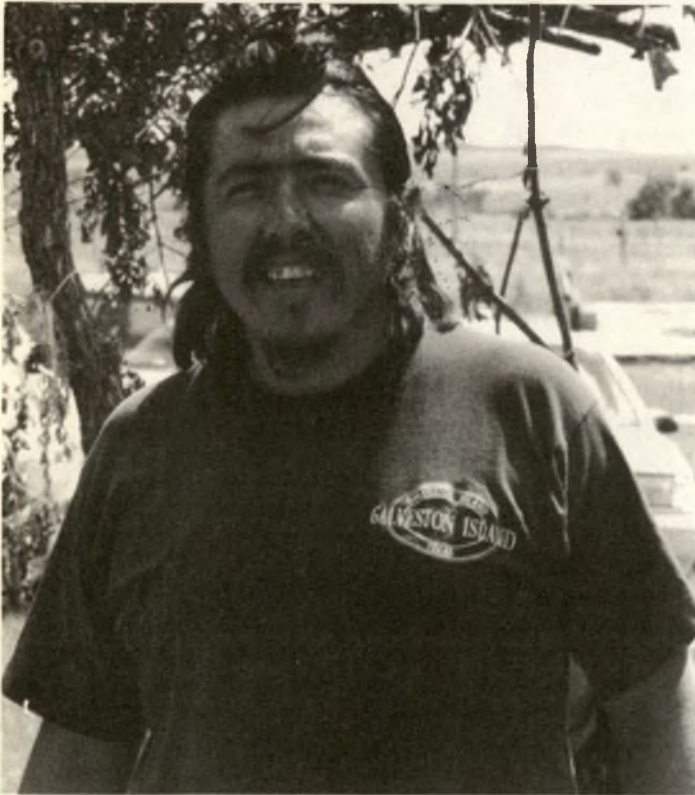
I am a fifty-one year old woman of Dakota-Ojibway and Cree ancestry. I was born in Winnipeg and presently live in the Montreal area. This summer was my first Sundance - a four year commitment. I'm told jokingly, by my American Sundance brothers and sisters, that the connection to my ancestry in Manitoba is there, but it doesn't make me a pure blood.

This opportunity of attending the Sundance ceremony came to me during a time in my life when I had a lot of

questions about being a Native woman today, an urbanized Native woman walking the Traditional path.

I felt disconnected from the meaning of tradition and where this perspective was going to lead me in the urban area. I concluded that in order to move forward I had to flesh out some kind of picture of what it means to be an urbanized traditional Native woman that would be acceptable to me.

After some thought I remembered certain times in my life, throughout my travels, when I had visited various



Sundance Chief Darryl Pineaux

Native Elders who had an impact on me and moved me in such a way as to make me think of who I was and where I was going in my life.

I recalled certain questions that had an impact on me. Who am I? Of course, in order to answer that I have to ask, where have I come from? Once I know where I come from, I have to know, where am I going? Once I know where I am going, I need to know what is my responsibility? I remembered when I heard this, I became frustrated as the questions ended with, "We ask our selves these questions and every time we think we know the answer to one, it changes all the others." I knew this was what I needed to think about in order to create a meaningful picture of an urbanized traditional

Native woman.

I am a 51 year old woman whose life journey had to begin by piecing myself together. I was a child whose life experiences within my own family of origin included sexual abuse, drug and alcohol abuse, and family violence. This started when I was three years of age and lasted until I was seven years old. During this time my mother suffered tuberculosis and was in and out of the hospital. My father was not around. By the age of eight my mother was killed in a car accident. My sense of self was filled with a sense of guilt and shame. My mother's death left me feeling totally alone in this world.

As a child I remember going to school and seeing eyes of disbelief, shaking heads of apathy, racist words, terms such as poor, dirty, wild Indian, because of my many differences that were not tolerated by mainstream society.

I went to school with my favorite food - bannock smothered in bacon grease of course, appalling to those who didn't understand. My brothers and I played games of hunting or knife throwing, or pretending to shoot a gun to improve our aim. I preferred to wear my older brother's worn out pants instead of dresses. In grade three I was called a 'child of the devil' by my teacher because I wrote with my left hand.

Of course, being a teenager there were new and bigger racist remarks such as, squaw and wagon burner. Being coaxed along to a party just to see what would happen when an Indian gets drunk was another new aspect of teenage life.

I'm on a roll, let's not forget the multi-generational abuse issues that occurred during my life time such as, family break up, poverty, residential school, loss of language, community re-location, and lack of education - just to name a few of the social issues we Native people have been dealing with in mainstream society.

I had grown up during a time when it was safer to hide my Native identity, in a sense, going underground with who I was. I felt many positive and negative things having to grow up this way and yet separating myself from who I was even more. The positive was the safety of being freer to live without the racism touching you as much. The negative was that I lived my life with a feeling that a piece of me was missing, which is so disorienting to everything one does. My identity is the pivotal point of who I am. So, who was I?

My life, I believe is not unlike any other Native person my age and I'm sure the story is very similar to that of



Sundance Chief Larry Van Etten

many others. I believe my generation had lived the Native way - survival - and we learnt to live within the marginalization that is part of what being Native is today. Living within our environment, however, is very costly to the next generation and I believe there is no need for any nation to live this way.

Today, I thank the Creator as I remember both the good and bad memories of my childhood. My early twenties I recall feeling I couldn't remember anything and I believed that I didn't have any childhood memories. It was like my life started at the age of twenty, only after I had given birth to my daughter.

The mind is a powerful tool as it helps you forget a lot that happens, especially when things are painful. The mind helps you to move on with life, unfortunately and eventually with one feeling like there are pieces missing within oneself. Yet, you can't figure out why the memory still haunts you as you believe the past is over it can't hurt you today. Somehow your 'mind' knows when you are strong enough to start grieving for what needs to heal and to start filling that dark hole inside yourself with yourself.

To take action and to change these life long patterns takes many things: staying in the moment; courage to

identify triggers; being realistic and clear; simplicity and honesty about your changes; getting into a program of healing; seeing a therapist; getting and keeping a support system. Part of the healing process was also using the ceremonies of smudging, healing circles and sweat lodge with other Native people.

My participating and doing ceremonies within my own culture created a strong sense of being at home within myself. This was done with other Native people in ceremonies, who work hard to reclaim our lost culture and our heritage. The process was empowering for me and crucial for getting to know who I was. The Sundance helped complete this for me. The feeling of being blessed and at home makes it easier for me to share with others.

My father is a Dakota Ojibway from Long Plains Reserve and the Sundance gave me a strong connection to this man, something that was very hard to do while he was here on earth due to issues already mentioned in this article. I felt his presence while I was there by being with other Sundancers who look like him and carried themselves in certain similar mannerisms. I felt acknowledged by my



Gary & Rita Pineaux

ancestors as I sat with total comfort while visiting with them. I was in awe at this time. I felt totally at home.

As time went on I witnessed how the environment honored the Sundance ceremony. The Sundance was honored in many ways, sage being available for us, choke cherries being plentiful in the early month of June. The Sundancers came and worked together as if they knew each other for years, bringing down a thirty foot tree with ease and placing it on the Sundancers' shoulders to be taken to the site, all without a hitch. The coyotes howled at sunrise just before the first day of dancing began. Coyotes howled again, at sundown, at the end of the first day of dancing.

Lakota Sundance Songs that were passed on from generation to generation were sung. Singers and drummers started each day with ancient songs that surged through your body with old ways of knowing - songs that encouraged and soothed the Sun dancers while going through offerings for others. As the fourth day of dancing was coming to an end, a Bald Eagle flew over and circled around us in acknowledgment, with a blessing while taking our prayers to the creator.

In attending the Sundance I received many blessings and teachings. In sharing, my dilemma was superseded. The teaching of knowing what to share within the protocol of ceremonies and the teaching of knowing my role that plays a part in perpetuating the very old story of racism and genocide of native people. My greatest teaching that I received: I have to take the time to get to get to know my own family and culture; get to know my own culture like the back of my hand; get to know who is who in my community, who are the healers, who are the Elders of the old ways and who are the medicine people, if there are medicine people in my community. This knowledge can be shared and passed on to our youth. Information is power.

My participating in ceremonies was like research for me, along with piecing my self together. Cross referencing was my talking to many Elders from different cultures. It is important to respect and be comfortable with the person who is performing the ceremony.

In closing, I would like to express my gratitude to the ones who work hard in implementing and maintaining our way of life through the ceremonies. I know that this takes hard work and perseverance with support in many ways. I've received the gift of your hard work. I met my ancestors and went home. Meegwetch. Thank

You.

I would like to end this by saying thanks to Mrs. Rita Pineaux, Darryl Pineaux and family members, Mr. and Mrs. Mario Pineaux and new baby, for your welcome, your sharing of the teachings and opening your home to us.

Chi Meegwetch

I would like to request your support, in any way possible, for the Sundance. Donations of material to make the Tepees, expenses for vehicles, transportation needed, funds for setting up the site, wood, gas and food will all be greatly appreciated.

Please contact or sent contributions either to myself or to:

Mrs. Rita Pineaux.

P.O. Box - General Delivery - Belvidere, South Dakota - Rosebud Reservation.

For more Information please do not hesitate to call me - at (514) 484-0367

Meegwetch



KEPA GROUP



Kepa Group consists of Kepa Transport, Jacques Legault Transport & Fils and Eeyou Transport.

Kepa Transport started as Kepa Transport Reg'd in 1986. It was started by James Bay Native Development Corporation (SODAB) on behalf of three individuals, all from Chisasibi, who owned and operated Kepa. Kepa was then incorporated in 1989-90, when it was bought out by two Cree communities of Chisasibi and Wemindji, who now own Kepa Transport Group.

Kepa Transport started its operation with two vans expecting to do two to three trips to James Bay, but the trips quickly went up to six to ten trips. Kepa has steadily grown since and now has 80 vans and tankers and 25 trucks, which includes brokers.

During this time Kepa Transport bought out two companies, Loudor and Jacques Legault Transport & Fils, which was a family-owned business in Amos.

Kepa transports dry goods, fresh produce, meat and dairy products to James Bay. Now, with the PROVIGO contract, we will transport in the Abitibi – Témiscamingue area and from Montreal.

Sales have grown from less than \$1,000,000.00 to expected sales of up to \$20,000,000.00 - \$30,000,000.00. In the past ten (10) years, sales and revenues have steadily grown.

Kepa started with twelve (12) employees, including drivers, and to date it has thirty (30) employees including drivers and brokers. With the new Provigo contract, employees will be up to fifty-five (55).

Eeyou Transport is a subsidiary of Kepa and hauls and delivers fuel only.

The Kepa Group has its objective to hire as much as possible, aboriginals but this has been one of the most difficult to attain. The Cree in particular prefer to work in their communities and as it is, the south, particularly Val D'Or and now Amos, are where the operations are most suitable. This is where the produce and goods, are bought from further south like Montreal. Kepa had its growing pains and this is one of the big disappointments of not being able to maintain and employ aboriginals.

The success of Kepa Transport has been the genuine commitment of the team(s) that are in place. The individuals in charge of the operations are honest and committed to making Kepa Transport the success it is.



The Board of Directors and Officers are all Cree from the communities of Chisasibi and Wemindji. The Board members are well informed by its managers.

Groupe Kepa has received awards of achievement as a Transporter and are as follows:

- Abitibi and James Bay Territory awarded by Canada Post 1998-99;
- Laureate Petite Entreprise 1999 (Eeyou Transport Ltd.);
- 1999 received – Les PME de la Banque Nationale;
- 1999-2000 for Northern Services by Canada Post

The Board of Directors of Kepa Group is very proud of their management and employees who are the success of these businesses.

Kepa Group is committed to serving all its customers, particularly the Cree in Eeyou Istchee, with pride and respect. Watchiya!

1957, 3e Avenue
Val-d'Or, (Quebec)
J9P 4N7

Tel.: (819) 874-0262
Fax.: (819) 874-1093
Tél.: 1-800-567-6420
Cell.: (819) 856-792

The 13th Annual Cree School Board Regional Public Speaking Contest

was held at Waapihtiwewan School in Ouje-Bougoumou on March 15th 2001. Representatives from all the 9 Cree communities attended the event.

The Masters of Ceremonies were Kenny Mianscum, Chairperson of the Waapihtiwewan School Committee and Glenn Polson, School Maintenance worker and singer/performer. The opening prayer was said by community member Reggie Neeposh.

Musical performances throughout the evening were given by Ouje-Bougoumou youth singer Lily Belle Bosum, opera singer Deantha Edmunds and the group Awakening Youth, from Waterloo, Ontario.

The participants from each community, the language they spoke and in the order in which they competed, were:

- o Jeremy Coon-Come, Cree, Mistissini
- o Pat Ekomiak, English, Whapmagoostui
- o Mary Diamond, English, Waskaganish
- o Kenny Neeposh, French, Ouje-Bougoumou
- o Charlotte Dixon Gilpin, Cree, Ouje-Bougoumou
- o Scott Forward, English, Mistissini
- o Patricia Wapachee, English, Ouje-Bougoumou
- o Derek Bobbish, English, Chisasibi
- o Samantha Awashish, French, Nemaska
- o Arnold Georgekish, English, Wemindji
- o Elijah Sheshamush, Cree, Whapmagoostui
- o Simeon Wapachee, English, Nemaska
- o Marlon Cowboy, French, Waskaganish
- o Paula Menarick, French, Chisasibi
- o Hilary Kitchen, English, Waswanipi
- o Nathania Happyjack, Cree, Waswanipi
- o Marilyn Shashaweskum, English, Wemindji
- o Désirée Blacksmith, French, Waswanipi
- o Cynthia Weistche, Cree, Waskaganish
- o Norman Cheezo Jr., English, Eastmain
- o Harlan Moses, French, Eastmain

The judges for each sector were:

Cree Sector:

- o Frances Visitor
- o Lucy Salt
- o Anna Blacksmith
- o Louise Wapachee

English Sector:

- o Michel Aubé
- o Lloyd Cheechoo
- o Elzie House
- o Nick Paradise

French Sector:

- o Sydney Ottereyes
- o Halina Rachel
- o Jacques Boisvert
- o Nicole Gilbert

We were proud to announce the winners of each category:

Cree Sector:

- o 1st place Jeremy Coon-Come, Voyageur Memorial

School

- o 2nd place Nathania Happyjack, Willie J. Happyjack Memorial School
- o 3rd place Cynthia Weistche, Winnibekuu School

English Sector

- o 1st place Hilary Kitchen, Willie J. Happyjack Memorial School
- o 2nd place Norman Cheezo Jr., Wabannuatao Eeyou School
- o 3rd place Marilyn Shashaweskum, Maquatua Eeyou School

French Sector

- o 1st place Mani Decoursey, Luke Mettaweskum School
- o 2nd place Désirée Blacksmith, Willie J. Happyjack Memorial School
- o 3rd place Paula Menarick, James Bay Eeyou School

First place winners were awarded a computer each. The 2nd place winners received mountain bikes, and 3rd place winners received cameras. All other participants were given souvenir T-Shirts.

The success of all the participants will not long be forgotten! Congratulations!

Our sincere thanks to:

- o all judges, participants, coaches and parents who attended
- o the sponsors: Student Services, Cree School Board (Office of the Director General), Cree Nation of Mistissini, Ouje-Bougoumou Eenou Companee
- o the community members of Ouje-Bougoumou who offered their homes to our visitors
- o Rose Dixon Gilpin and Caroline Mianscum for their wonderful stage decorations
- o Boulangerie Patisserie Cloutier for the catering
- o Anna Bosum for the traditional food
- o Lance Cooper for designing the programs
- o Waapihtiwewan Public Speaking Contest Committee: Daniel Castonguay, Dany Castonguay, Rose Dixon Gilpin, Peter James (interim principal), and Rachel Bush
- o All the teachers of Waapihtiwewan School who helped set up the gym
- o Helen Serafinowicz for all the travel arrangements
- o Air Creebec and Autobus Messier
- o Jonathan Bosum, the sound engineer
- o Anyone else we may have forgotten! Meegwetch! Thank you! Merci!

Submitted by J. Iserhoff and D. Edmunds

Editorial note: A previous story ran in the Nation that contained errors concerning the winners. We are sorry for any inconvenience that the students may have suffered.

NATIONAL ABORIGINAL DAY, JUNE 21

Share in the celebration!



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Canada

CITIZEN'S GUIDE TO ABORIGINAL TITLE:

WHY THE FEDERAL GOVERNMENT IS TRYING TO KILL IT

by Boyce Richardson



Until recently, like, I suppose, most Canadians, I was not aware of the difference between the concepts of Aboriginal Title, and Aboriginal Rights. I have always been aware that our legal system has made what seemed like an unfair distinction between an Aboriginal right to the land, and the right that any other person might enjoy, namely, that the Aboriginal right did not carry with it ownership of what lies under the ground. This limitation was usually spelled out in treaties, or in any agreements signed between the Crown and an Aboriginal group.

For example, the James Bay and Northern Quebec Agreement, signed in 1975, provides that Quebec retains ownership even of the Category I lands (roughly equivalent to reserves) on and around which the Cree villages are built, including "ownership of the mineral and subsurface rights over such lands." This, presumably, constituted a recognition of the Crees' Aboriginal right, but it couldn't be said to provide them with Aboriginal Title to the land, since this Title was hedged in by so many restrictions as to be virtually meaningless.

The Supreme Court, however, since the era of Chief Justice Dickson, has moved slowly to putting flesh on the concept of Aboriginal rights (which are guaranteed in Section 35 of the Canadian Constitution), and the 1997 judgment in the *Delgamuukw* case, overturning the decision of the British Columbia Supreme Court, has considerably clarified the matter.

Chief Arthur Manuel, of the B.C. Interior Alliance has been a persistent advocate of this Aboriginal Title, and in his submission to the U.S. Department of Commerce last week he gave a

clear explanation of what it means to him and his people. He said the Supreme Court had used the term Aboriginal Title to refer to "the collective proprietary interest of indigenous peoples in their traditional territories." But, Manuel added, the Court did not create the concept, it recognized the concept but did not define it. "Rather," said the Interior Alliance brief in Washington, "it is defined by the highly complex and diversified indigenous laws and belief systems that are perfectly adapted to their local environments," and ensure their sustainable use. Paragraph 111 of the *Delgamuukw* judgment said: "Aboriginal title is a right in land and, as such, is more than the right to engage in specific activities which may be themselves aboriginal rights. Rather, it confers the right to use land for a variety of activities, not all of which need be aspects of practices, customs and traditions which are integral to the distinctive cultures of aboriginal societies. Those activities do not constitute the right per se; rather, they are parasitic on the underlying title. However, that range of uses is subject to the limitation that they must not be irreconcilable with the nature of the attachment to the land which forms the basis of the particular group's Aboriginal Title. This inherent limit flows from the definition of Aboriginal Title as a *sui generis* interest in land, and is one way in which Aboriginal Title is distinct from a fee simple." (*Sui generis* means that it cannot be subsumed into any of the other categories of property known in Canada).

"The Indigenous Peoples of the Interior have held their inherent land rights connected to their indigenous laws and land use since time immemorial and have always maintained their validity," writes Manuel in his brief. He uses the term "inherent rights" to refer to Aboriginal Title and rights, due to the fact that they flow from indigenous laws and form the basis of indigenous identity and nationhood. "Inherent rights" have to be distinguished from "treaty rights" that are enshrined in and flow from treaties signed between indigenous nations and the Canadian Crown. Both are protected under Section 35 of the Canadian constitution. The Interior Alliance Nations have never signed treaties ceding their inherent land rights. Aboriginal Title is held collectively by Aboriginal Nations, based upon the fact that they occupied those lands prior to contact.

Another unique factor is that Aboriginal Title is inalienable and cannot be sold or transferred to any third parties. Indigenous peoples can only transfer it to the federal Crown. "This unique entitlement of the Crown also gives rise to a fiduciary obligation to protect the interests of indigenous peoples. Al-

A black and white photograph showing a dam structure with water cascading over it. In the foreground, a chain-link fence runs across the frame. The background is a dense forest of tall trees. The water is turbulent as it falls from the dam.

June 1, 2001

though the courts have repeatedly held that Aboriginal Title and rights give rise to this fiduciary obligation, the federal government has so far refused to take positive action to protect Aboriginal Title interests."

The reason Manuel gives for this federal government refusal to protect Aboriginal Title is that the government sees Aboriginal Title as a competing claim against its own Crown title to the land. This is why the Comprehensive Claims Policy, established in 1973, set as an objective the blanket extinguishment of Aboriginal Title. Since that time — already a quarter of a century — Aboriginal people have been trying to persuade the government to abandon its policy of extinguishment, but without success. The government has remained stubbornly attached to this policy, so much so that when, as Indian Affairs Minister David Crombie had a task force study the issue and recommend to him that the policy was not needed by the government, he was quickly removed from office, it is believed because of the opposition of his senior officials.

The policy of extinguishment was not acceptable to most Aboriginal peoples in British Columbia," writes Manuel in his brief, "so the government repeatedly changed the terminology while in essence still aiming at the extinguishment of Aboriginal Title." The Claims Policy states: The purpose of settlement agreements is to provide certainty and clarity of rights to ownership and use of lands and resources in those areas of Canada where Aboriginal Title has not been dealt with. When the agreement comes into effect, certainty will be established as to ownership rights and the application of laws.

What the government aims at, comments Manuel, is the perfection of their own Crown Title and the extinguishment of Aboriginal Title in order to achieve "certainty," a claim long made by companies who grew worried about the recognition of Aboriginal Title and rights by the different courts and did not want to lose their economic advantage by having to recognize and account for the proprietary interest of indigenous peoples.

Since Aboriginal rights were protected under the 1982 Constitution, the Comprehensive Claims Policy has come under increased scrutiny. The fiduciary obligation of the federal government to protect indigenous interests has also been raised to a constitutional obligation. But still, the federal government has doggedly insisted that all claims negotiations must lead to the extinguishment of Aboriginal Title.

However, it has also become clear that the government cannot unilaterally extinguish Aboriginal Title without the consent of Aboriginal peoples. To deal with this, the federal government set up what they called "voluntary negotiation processes," aiming at final settlements that would extinguish Aboriginal Title. This is still the only way the federal government will negotiate indigenous access to lands and resources, otherwise, the nations are denied access to their traditional territories and their inherent rights are not recognized. Chief Manuel says that because of their poverty, and the economic incentives

offered to their communities, many indigenous groups felt that they were forced to enter into the federal negotiation processes even though they aimed at extinguishment of an Aboriginal Title that had not yet been defined by the courts.

The 1997 Delgamuukw Decision changed all this. Aboriginal Title was unanimously recognized by the Supreme Court of Canada who made clear that it is protected under Section 35 of the Canadian Constitution. Even after this Supreme Court decision, however, the federal government still has refused to change its policy and negotiate with the Interior Alliance nations who continue to press — as they have since at least 1910, in a letter to Prime Minister Wilfred Laurier — for recognition of their Aboriginal Title.

The Supreme Court mandated a different approach reminding the federal government that, "Ultimately, it is through negotiated settlements, with good faith and give and take on all sides, reinforced by the judgments of this Court, that we will achieve the reconciliation of the pre-existence of aboriginal societies with the sovereignty of the Crown. Let us face it, we are all here to stay." To be in good faith, comments Chief Manuel, negotiations have to be on the basis of the recognition of Aboriginal Title, and have to develop schemes for the co-management of Aboriginal Title lands. Canada's present land rights policy violates those principles. "The Interior Alliance Nations have never entered negotiations under the Comprehensive Claims Policy, because they refuse to extinguish their Aboriginal Title," the Alliance said in their Washington brief. "It is (our) submission that the federal policy is not only unconstitutional, it also violates international commercial law. Instead of recognizing Aboriginal Title and accounting for it in the market prices of resources, the federal government actively chose to violate its fiduciary obligation to protect Aboriginal Title interests and thereby confers an illegal benefit on forestry companies in British Columbia who do not have to pay the full price for the resources they harvest and therefore can sell them under market value internationally. "Indigenous peoples have become involved in the ongoing Softwood Lumber dispute because they have long suffered the large scale exploitation of timber resources from their lands, which results in a depletion of their traditional use areas and thereby the loss of their livelihoods. They are not compensated for their loss and their collective proprietary interest in the very forests that are exploited.

"In British Columbia, no treaties were signed with indigenous peoples, who therefore retain their inherent rights over their traditional territories. The Canadian Supreme Court recognized these inherent land rights as Aboriginal Title.

"The Canadian federal government has jurisdiction over lands reserved for Indians and by extension Aboriginal Title lands, and is under a fiduciary obligation to protect the interests of indigenous peoples. They (are) therefore responsible to redistribute part of the revenue collected for resource exploitation to indigenous peoples and secure adequate remuneration for them."

Any BBQ TIME IS FINE WITH ME

-William Nicholls

The days are getting longer, the hoods are coming off of the BBQ grills, and the smells are wafting down the streets and through the backyards of Cree Country. Even in winter my family would occasionally fire up the BBQ. I have memories of friends and relatives looking at us strangely, but others soon followed and those days are no more. I've even heard of people who moved into an apartment without a stove making do with the BBQ to the extent of cooking their eggs on it for breakfast.

As a result I decided to do something different. Below are the Nation staff's recipes, but we want to know your favorite recipes. Send in the recipes and we'll put your name in a drawing for a portable gas BBQ suitable for camping. The first 25 people to send in recipes will get one free adult pass for Parc Safari. Closing date for the contest is July 4th.

Our first recipe will be something to keep you cool while stoking the fires and flipping the steaks, ribs, dogs, burgers or whatever.

Tropical Smoothie

Ingredients:

- 1/2 banana
- 3/4 cup pineapple
- 1 cup sliced mango
- 1/2 cup orange or pineapple juice
- 1/2 cup vanilla yogurt (can also use frozen yogurt)
- 1/2 cup ice

DIRECTIONS: Combine all ingredients in a blender with a tight-fitting lid - adding frozen ingredients first, then liquid. Blend on high speed for thirty seconds, shake to loosen anything near the blade and blend again for another thirty seconds or so. Experiment with 2 or 3 different fruits or substitute the juice for some variety too.

Best BBQ Ribs I've Ever Had

Ingredients:

- 3 pounds short ribs (or chicken)
- 2 cups chicken broth
- 2 cups water, or enough to barely cover ribs
- 1 tablespoon brown sugar
- 1/4 cup cider vinegar
- 1/4 cup catsup
- 2 tablespoons tomato paste
- 1 tablespoon dry mustard
- 1 teaspoon worcestershire sauce
- 1/4 teaspoon ground cloves
- 1 teaspoon chili powder
- 1/4 teaspoon cayenne pepper

DIRECTIONS: THE DAY BEFORE GRILLING THE RIBS, put the sugar and vinegar in a pot large enough to hold the ribs and place over medium heat on top of the stove. Cook until the vinegar reduces and forms a syrup with the sugar, about 8 minutes. Watch carefully as the syrup will suddenly darken in color. Immediately add broth, water, catsup, tomato paste, mustard, Worcestershire, cloves, chili powder and pepper and bring to a boil. Add the ribs and cook for 20 minutes. (for chicken, cook for 10 minutes) Remove from heat, remove the ribs from the

liquid and place covered in the refrigerator. Cook the liquid over medium heat until it becomes thick and syrupy.

DAY OF GRILLING, Place the ribs on the grill so they are not directly over the coals or flame and cover the grill so that smoke collects inside. If your grill does not have a cover, improvise one out of aluminum foil. Cook for 40 minutes, basting with barbecue sauce every 10 minutes. When ribs are well heated, remove to a platter and serve. Serve with extra sauce on the side.

Homemade BBQ Sauce

Ingredients::

- 2 tablespoons butter
- 1/2 cup onion; chopped
- 3/4 cup ketchup
- 1/2 cup beef stock
- 2 tablespoons worcestershire sauce
- 2 tablespoons lemon juice
- 2 tablespoons red wine vinegar
- 1/4 cup brown sugar
- 1 1/2 teaspoons dry mustard
- 1 1/2 teaspoons black peppercorns; cracked or black pepper

DIRECTIONS: In saucepan, cook onion in butter until softened. Add remaining ingredients; bring to boil. Reduce heat and simmer 15-20 minutes.

Neil's Barbecued Pork Loin

Ingredients:

- One Pork Loin
- One Onion, chopped
- 4 cloves garlic, crushed
- half a cup of oil
- salt 1 teaspoon
- pepper 1 teaspoon

Into tupperware container or bowl add, oil, garlic, salt, pepper, onion. And make sure it's clean you slob. Marinade cut of meat for the whole day. When you get back from work, or whatever it is you do, grill it over medium heat. Turn often. Everything should be ready in 25 minutes. Serve with grilled eggplant and red peppers, beer or wine. Serves four or two gluttons.

Aaron's 'Deluxe' Old -School, Bare Bones, No Frills, Down -Home-Style Classic Barbecue, Baby!

Ingredients: any meat desired- raw

You will need:

- campsite
- fire pit w/t rocks
- grill

Directions:

- light your fire
- lay grill over fire
- place meat on grill
- cook until burnt

Devour with plenty of 'yummy' sounds, fall asleep and digest!!!

RAM Page

Welcome to a new column that will appear every two issues. This column will be about computer programs and equipment, what's hot and what's not. How many times have you bought a program (game or work related) and found nothing but garbage, or something that didn't work out the way you wanted? Have you ever gone to a Web site that wasn't worth the hype? It happens a lot and it can be frustrating! With this column we will attempt to offer a quick and painless path straight to what you want and need. If you have any questions concerning computers, games, software and equipment, please send them to the Nation and we'll help to find the answers you need.

Adobe's Photoshop 6.0 and Right Hemisphere's Deep Paint-Will

Everyone who's done any serious work has Photoshop. Photoshop is used for working with scanned photos, web design, pre-press production, digital photography, or fine art. It is the tool of both professionals and gifted amateurs. The latest version brags that "Photoshop helps you explore your creativity, work at peak efficiency, and achieve the highest quality results across all media." This isn't far from the truth. Photoshop is used here everyday in some way and I noticed the difference between the older version and the latest version. That isn't something that happens every day when you are looking at an upgrade. It also has great support. You can go to www.adobe.com and download the latest updates or take a sample course in Photoshop 6.0. Check it out as this is the best photo design software in the industry.

Photoshop has a lot of support across the board in the industry in the form of plug-in's. These can take the form of filters like Alienskin's Eye Candy. This filter not only allowed me to cut down on design time, but had me playing with Photoshop for a while trying out new ideas. I am currently trying to get Alienskin's Eye Candy 4000. It's had rave reviews and I'll let you know how the latest version is.

Another plug-in is Right Hemisphere's Deep Paint. This is a must have for artists. I know I never found things so much fun and just by fooling around came up with some great stuff. It's quite easy to take some line-art (black and white drawings) and change it into something you want and need. My only problem with this program is that it sometimes seemed to use up more resources than I was prepared to let it have and became slower when I was multi-tasking (using more than one program at a time). Given the output though, it was worth it.

Music- Linda

There is no better place to learn about music and music

recording than the Internet. The information available about instruments and how to play them is limitless and growing. Most people have a sound card in their computer. With a sound card you can hook up a microphone, electronic instrument or a midi keyboard along with a set of headphones or speakers. You can then record on one of several free recording programs available on the Internet. You can also take samples off of any cd and mix these into your own songs. One excellent program is protocols and it's free.

Just go to the website at <http://www.digidesign.com/> (go into support/downloads/protocols etc). The professionals use a very expensive version of this program.

Age of Empires- Neil

Computer games have changed since the days of Pong and Pacman. I was fascinated with Pong, for about five minutes. I played Pac Man in bars until my beer money ran out. Others held my attention for a few boredom filled school afternoons. I haven't changed that much. At "work," I turn down the volume and start up Age of Empires.

"A of E," as new-schoolers call it, came out a few years ago. We were hooked. We spent our afternoons playing marathon games on the office network. We couldn't get enough. Girls started looking at us weird (or not looking at us at all), but it was worth it.

The object of the game is simple. Destroy your enemy. But before all that you have to choose a civilization. There are several: Choson, Egyptian, Persian, Yamato, Shang. Each have different attributes. The Phoenicians have superior naval power, the Choson have long range catapults, and the Egyptians have scary priests. My favorites, the Yamato, have horse archers that can lay waste to empires.

The game starts in the stone age. As you move through the ages, you can employ new technologies. You go to your storage pit to research armour, iron arrow heads, and the like. You can visit your temple to research monotheism, afterlife, or fanaticism, to turn your villagers into crazed zealots. Your villagers gather wood, gold, and food. Your priests heal the wounded and convert the enemy. Your soldiers kill, of course. Stone walls and guard towers should be built ASAP.

The scenario builder allows you to design your own battlefield. I once created one with a map of James Bay. All the major rivers were there. Up north, I had herds of caribou. I had lions instead of wolves.

A of E received many awards when it was released and has evolved. Age of Kings takes place in the middle ages. I haven't played it much except for the trial version. I can't wait to be the Mongols, with a horde of horse archers racing across the plains.

The latest version of the game is Age of Conquerors. Here they've added the Mayans and the Aztecs, two little known powers who built vast empires just prior to the "discovery of the new world."

The makers of the "Age of . . ." series have tried to be faithful to history. As a result they have a game that's not only entertaining and fun, but also a small lesson in world military history.



Hunting around?

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HISTORY NOTES

BY XAVIER KATAQUAPIT

As a Cree person from Attawapiskat on the James Bay coast I have often wondered how my community came to be. I learned from my elders and my parents that Attawapiskat was once a place where my people came to live for only a few months to camp and fish during the summer. I know the history of my home, but I had never really understood how it came to be established as a permanent community. I didn't know this part of my community's past until I did some research.

In the late 1880's First Nation people in northern Ontario, who had not been approached with a treaty, presented petitions to government representatives to protect their rights. The federal and provincial governments came to an agreement in 1905 on the contents of a treaty for the James Bay drainage area south of the Fort Albany River. This agreement was settled without consultation with the Cree and Ojibway in the affected area. So none of the people who were affected by the treaties had any say in the development of these documents.

Once selected First Nation leaders signed the treaty, it provided Native people an initial first time amount of \$8 per person and then \$4 a year for each First Nation person living in the treaty area. The Chief also received a flag, a copy of the treaty and a badge signifying him as leader of his people. This treaty included the assignment of lands using the formula of one square mile of land for each family. The government also agreed to pay for building schools, teaching staff and medical assistance. In addition, the Cree and Ojibway still had rights to hunt, trap and fish on their traditional lands.

In return the First Nation people of this area agreed to surrender 90,000 square miles of their territory, abide by the government's laws and live in peace with other First Nations and non-Native settlers. This was the ninth numbered treaty made since 1870 and was named James Bay Treaty #9.

In the summer of 1905, a treaty party set out to get the treaty signed at seven settlements along the Albany River and Moose River systems. In 1906, a second round of two treaty parties paid out the first year of payments to the Native people and also got the treaty signed by another seven settlements.

This was not the end of James Bay Treaty #9. In 1912, Ontario's borders expanded north of the Albany River at the expense of the Northwest Territories. In 1929 Government representatives travelled to this area to sign on the new treaty addition and at this time new reserves were assigned using the same formula to calculate the amount of land for each community. Eight new communities were added to this treaty including Attawapiskat which was allotted 104 square miles of reserve land. I should add that when the government treaty party officials met with the First Nation people up the coast they did so in a hit and miss way. Most of the First Nation people affected were never at any of these meetings and had little or no knowledge of what took place.

During my research I came across an interview with John Fletcher, an elder who witnessed the signing of the treaty in 1905 as a band member in the Moose Factory reserve. He recalled that the treaty commissioner at the time assured his people that hunting rights would not be taken away and that Native people would have a share of



profits from any resources taken from the treaty area. The elder also pointed out that the commissioner promised that nothing would ever alter his peoples' way of life. It is important that my people know about our real history under the rule of the federal and provincial governments and understand what promises and commitments were made to us.

I am happy to have learned this part of my people's past. I am thankful for the resources I was able to turn to from the Ojibway And Cree Cultural Centre (OCCC) in Timmins, including the book *Nishnawbe-Aski Nation - A History Of The Cree And Ojibway Of Northern Ontario*, which was produced by the cultural centre. I encourage all First Nation Education Authorities to get in touch with the OCCC to benefit from their huge library of print and audio-visual works. Anyone wanting information on First Nation people in Canada, and especially the Nishnawbe-Aski Nation, should contact the OCCC at: 705-267-7911.



NAHO

National Aboriginal
Health Organization

OPEN CALL FOR DIRECTOR AND OFFICER LEVEL EMPLOYMENT OPPORTUNITIES

The National Aboriginal Health Organization (NAHO) is looking for qualified, highly motivated, individuals to fill numerous positions. This advertisement will be used to fill officer and management level positions over the next four to six months. A range of positions is available and includes policy analysis, research, communications, and conference planning. Appropriate working arrangements including travel and teleworking will be made for staff in the transitional phase of the three centres. For management and officer level positions, relocation and other reasonable employment expenses are negotiated in addition to competitive salary levels. If there are particular areas of interest please specify at time of contact. Otherwise, individuals will be matched with positions based upon qualifications, education and experience. In addition to the general recruitment described above there are several specific positions included in this advertisement.

Positions will be available in the First Nation, Inuit and Métis centres which are currently in the design phase and for which the future location will be determined.

The National Aboriginal Health Organization (NAHO) was incorporated in March 2000. NAHO is the result of the need to create and develop a national Aboriginal-designed and controlled organization directed at improving the health of Aboriginal peoples. The vision of the organization is:

- to influence and advance the health and well being of Aboriginal Peoples through a carrying out continuum of knowledge based strategies which reflect the values and principles contained in traditional knowledge and practices; and
- to develop partnerships and linkages with existing programs and resources.

SPECIFIC OPPORTUNITIES

DIRECTOR, INUIT CENTRE

Reporting to the Executive Director and functionally reporting to the Governing Committee, the *Director* will work on the development and implementation of a new Inuit Centre for which the permanent location is yet to be determined. You will provide strong leadership skills and you will manage and lead the new Centre as it develops and grows.

DIRECTOR, MÉTIS CENTRE

Reporting to the Executive Director and functionally reporting to the Governing Committee, the *Director* will work on the development and implementation of a new Métis Centre for which the permanent location is yet to be determined. You will provide strong leadership skills and you will manage and lead the new Centre as it develops and grows.

SENIOR POLICY ANALYST

The *Senior Policy Analyst*, based in Ottawa, is required to identify, develop and refine strategies and approaches to assist in the fulfillment of the goals of the organization. Working in a team environment your experience will build upon your familiarity with the preparation of reports, position papers, and policies. You will have the ability to research, collect and analyze relevant Aboriginal health information and present to committees.

RESEARCHERS

The *researchers*, based in Ottawa are required to work in collaboration with the Director of Research implementing a holistic perspective of improving the quality of health of Aboriginal peoples and the disseminating health and research information to Aboriginal communities.

Preference will be given to individuals of Aboriginal decent. A competitive remuneration package, depending on qualifications and experience will be offered.

If you are interested in joining this dynamic team, forward your résumé by June 15, 2001 to:

Gwen Reid
Higgins International, Inc.

51 Falconer Bay, Winnipeg, Manitoba R2M 4R6

Phone: (204) 467-7580

Fax: (204) 467-7294

Email: greid@higginsinc.com



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Births

We would like to Congratulate my cousin Mr. Johnny Minister and her girl friend Ms.Olivia Tanoush on the safe arrival of their First Baby Boy weighing 9 Lbs and 4 onz., born on May 15, 2001 in Val D'Or. May the new addition to your families bring you endless happiness and joy!From: Cuz Brenda-Rose, Joseph and the girls (Valeriesh, Patricia Tara-Lynnsh)...Take care of the little one!

We are thrilled to announce the arrival of our baby girl Ann-Margaret Lauren Wadden born on April 8th 2001 weighing in at 8 lbs 11 oz. We would also like to thank the wonderful staff at Anna Laberge Birthing Center in Chateaugay especially Dr. Francine Petit and nurse "Charlotte" for sharing this event with us. Jeannie and Brian Wadden.

birthdays

A year ago on June 3rd my beautifull little girl Meeya-Marydith was born. I would like to wish her happy first birthday!! I prayed to the Creator to give me someone to love & care for his answer was you Meeya. Mommy will always be there for you, for your first everything this I promise you. I love you so much, I could not picture my life without you. Love, Hugs & Kisses for ever. Mommy Bianca

We would like to wish a Happy Firt Birthday to our sweet little son David Conrad Sachneebinoshkum Longchap on June 8th, 2001. We thank God everyday for giving you to

us. It is life's miracle to watch you grow into a happy young toddler and an honor to watch you do your first of everything. We love you so so much, mommy and daddy will always be here for you our sweet baby Love you always and forever, Mom and Dad (Beth & Gerald)

I would like to wish Happy Birthday to the greatest daddy in the world Gerald Longchap on June 7, 2001. Thank you dad for taking care of me when mommy is busy. I hope that we can watch more NBA finals together in the futur. I love my daddy and I always will.Love David X0X0.

Happy 16th Birthday to Robert (Loubit) Chakapash on April 29th 2001 from your parents, Thomas Chakapash & Alexandra Chakapash, and your brothers Brian & Thomas Junior, and your sisters Serena & Valentina Chakapash.

Happy birthday to the father of my first son, my friend, my companion, my husband Gerald Longchap whom I love so so much. Thank you for being such a wonderful and loving person. With love and prayers, your wife Beth S. Longchap

Hi! Francine I remember your bitrhday just wanted to wish you a happy birthday I know when it is so I won't tell everyone when it is. I'll be praying for you, keep on singing and don't forget who gave you the talent to sing it our dear Lord. Give a big kiss to Neeshachanaan for me and tell her hope to see her soon again. From: Irene Mianscum

This goes out to my twins boys there and it will be the last one to ask you guys to do write in the nation.

Hi! My dear sweet little boys it's mom & dad we just wanted to wish you a happy birthday on the May 08, now your two years old, now i understand why you made a letter T in my womd cause it means double trouble and terrible two. But it's ok we like to spend our moments with you two it is great and we will keep every sweet moment in mind. Happy Birthday John & Marc, From Mom Irene Mianscum and Dad Jean-Marc Wapachee, your brother Kyle and sister Vicky. We love you both.(One day I'll show this to you two. I'll put in the box of souvenir with all your other stuff.)

Hey, Joyce (from mist), how old are you now? slowly getting up the hill? Well, i would like to wish you a wonderful day on your birthday this month. I will always be going up the hill right along with you; then we'll probably be sliding down after. Scary, eh? Anyways, happy birthday, my friend!! With love; Deb

We would like to wish a very Happy Belated Birthday to our baby Devon Gilpin (Eastmain) on June 17th. He will be 3 years old. Hope your day is a special as you are to us. We love you, and always will, with lots of love, Mom & Dad (Eastmain).

We would like to wish a very Happy Belated Birthday to my Sister, Aunt and Sister-in-law in Wemindji, her name is Elora Saganash-Gilpin. Her Birthday is on June 25th . Enjoy your-

self!!! With lots of love, your sister, Bea, Wayne and Boys.

Happy Birthday to my aunt/sister Sandra Mayappo on May 5th 2001. We're lucky to have you in our lives. I wouldn't trade our special relationship for anything. Nothing is more comfortable or more reassuring than knowing you're always there. Wishing you all the best. Love always, Charlene & Dakota.

Happy 4th Birthday to our son Dakota Mayappo on May 13th 2001. This is a special year for you. You will be starting school, many joyrides on the bus. Soon you will be coming home from school, naming colors in Cree. We are so proud of you and all that you do. You make life so enjoyable. We love you in so many ways more than words could express on paper or be spoken in words. Once again Happy Birthday and many more to come. Enjoy your Birthday present. Love you, Mom & Dad. XOXOXO Birthday Greetings to the following: Nancy Mayappo on May 13th, Amanda Tomatuk on May 12th, Dorothy T on May 11th and Delores on May 10th. Have a blast y'all. From: Charlene & Dakota.

Happy Birhday wishes to the following friends, relatives and sibilings:

Happy birhday to My Grandfather/great grandfather Jimmy Bearskin on April 5, We love you so much and miss you. Also we would like to wish Charmaine Bearskin a happy birthday on April 11. Don't party too much! happy Birthday Clarence House on

CLASSIFIEDS

April 21. Happy birthday also to my sister/aunt Cherubine Martin Sealhunter: We love you and wish everyone a happy birthday and lots more too come. P.S We'll see you all in the Summertime! Except for you cher we see you everyday Love always, Sylvia Bearskin and Robert Martnhunter

Happy Birthday to my grandfather Billy Martinhunter (Taxi) who's birthday is on April 7. I hope you will have a pleasant one. spending it at the Pool hall. See you in the summer! Love Robert Martinhunter (Loubit)

Happy Birthday greetings going out to Betsy. B Scipio on April 7 and Queenie Napash on this same day. happy birthday and may you enjoy it while it lasts since your growing white hair(s)!

We would like to wish our son Harvey Erless a Happy 13th Birthday on May 2nd. We will always love you, take care of you and be there for you! With all our love, from Mom & Dad.

I would like to wish a Happy Birthday to my special cousin Victoria Bobbish on May 24th, also I would like to con-

gratulate her on their engagement on Easter Sunday. So, when is the big day? Take care of each other. From your cousin Janet.

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Better Late Than Never...

Hello to my friends, Youth and Elders.

My name is Duane Aaron Bosum. I am 8 years old. I was born on May 31, 1989.

I am the only son of Walter and Louise L. Bosum and residing in Oujebougoumou, Qc.

First of all, I would like to tell you'se about my hunting experiences.

On April 28, 1995 at age 5, I killed my first duck (Oushkow).

Q: How did you feel when you killed your first duck?

A: I was excited and happy. My dad was told not to kill Oushokow, but that was my first duck. So, my mother ended up cleaning my first duck.

On May 15, 1997 at age 7, I killed my first goose.

Q: How did you feel when you killed your first goose?

A: I was excited and very happy. When I went home to tell my mother that I killed a goose I was constantly smiling. And I didn't want to go back home to Oujebougoumou, I wanted to stay in the bush for a longer period. I almost shot a decoy my dad told me not that one.

And on April 11, 1997, at age 7, I killed the most big game on earth - MOOSE.

Q: How did you feel when you killed your first moose?

A: I was so excited and very happy I went with my dad and with my grandfather, Charlie Bosum. We saw a moose. My grandfather asked me if I wanted to shoot a moose. I said okay. I shot the moose three times. I had a little bruise on my arm. I've given away all the meat to my friends an to all the elders. We had a feast on my birthday. My dad cooked the moosehead and my mom cooked my first goose. I invited all my friends and the elders. When I told my little friends that I killed a moose they didn't believe me. Some people didn't believe it.

If you practise what you've been taught and succeed in it, you will always remember it. I am sure I will always remember this time I spent with my dad and grandfather.

Since school is over I do not have time to go hunting. Because I ahve other plans during summer holidays. My sister, Dorianne and two of my friends, Katejun and Nathaniel, we are into motorcross racing. We always bring home trophies. (This is what I do when I am not hunting or in school).



J O B S

2nd Annual Cree Regional Fire Fighters Competitions

Hosting Community:

Nemaska

Dates:

July 20, 21, 22, 2001

Participating Communities:

Chisasibi
Eastmain
Mistissini
Nemaska
Oujé-Bougoumou
Waskaganish
Waswanipi
Wemindji
Whapmagostui

Major Sponsors:

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(Department of Indian
Affairs & Northern
Development)

C.R.A.
(Cree Regional Authority)
N.F.N.
(Nemaska First Nation)

Guest Speaker & V.I.P.'s:

D.I.A.N.D.
(Department of Indian
Affairs & Northern
Development)

P.S.F.

(Pompiers sans frontières)

C.R.A. / G.C.C.Q.
(Cree Regional Authority /
Grand Council of the
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Individual Team Competitions

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